5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Slavic Peoples E16
Albania E61

Roman bath entirely disappears from the North Balkans, although public baths were known to the Avars also. At the present time, the Turkish bath is restricted to a specific cultural region, where a recent Asiatic influence has been concentrated. As it now retreats this excellent institution also falls into decay. But the bath and the use of steam for sweating, now universal amongst the South Slavs, rubbing and massage, more or less symbolical washing and bathing, and the manipulation of broken limbs and the dressing of wounds, are to be reckoned amongst the oldest of their practices. Archaeological finds witness to healed wounds and fractures, but we know nothing of prehistoric trepanation amongst the South Slavs—the only European race, with the Albanians and some Caucasians, which continued the practice almost within living memory.

Offerings and vows, ritual performances and acts connected with fertility cults, were the basis of mystical healing. Hydrotherapy includes also the worship of water spirits, and, amongst Lithuanians, of a personified watery element. Niederle adds to this list of reconstructed primitive medicine the use of oils or unguents which preserved strength and health,[1] and a number of Eastern aromatics, known in primitive times.

Plants introduced in historical times have added to the botanical mythology, and enjoy a symbolism of their own; just as field-glasses, pipe-lighters, petroleum, trains, firearms and other more recent gifts of material civilisation, receive their part in contemporary folk-lore, whose incorporating activity is only now beginning to decline, and in some cases, a magico-religious part. Firearms have developed a complete legend of their own; pipe-lighters are sometimes used for producing ritual fire, though matches are universally disqualified; and so on.

Wheat, which in the Middle Ages was cultivated only in a very limited area, and, in the early nineteenth century, was still little used in the interior of Serbia, has a universal ritual

[1] Cf. L. Niederle, *Slovanské Starožitnosti*, I, p. 187.